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the "Angel of God," "the glory of God," "the Apostle of God." He removes the difficulty in sentences like "God repented," "God was angry," by explaining the predicates. Speaking of a similar method of interpretation to the former in the case of the Karaite Benjamin Nahavendi, who flourished in the early part of the ninth century, Graetz says, "Nach acht Jahrhunderten feierte Philo's Logos in Nahavendi's Engel seine Auferstehung."

In conclusion, let us again congratulate Prof. Margoliouth upon his contribution to Semitic and Karaitic literature. The present number of the *Anecdota Oxoniensia* is a worthy sequel to Dr. Neubauer's *Mediaeval Chronicles*."

LAWRENCE M. SIMMONS.

Rabbi Meir and "Cleopatra."—(See JEWISH QUARTERLY REVIEW, I., 336, note 1). How to explain the anachronism of Rabbi Meir, who lived in the second century, holding a conversation with the Queen Cleopatra on the subject of the Resurrection (*Sanhedrin*, 90*b*), I have already suggested in the *Revue des Études Juives*, V., 185 (compare *Die Agada der Tannaiten*, Vol. II., page 68). The words מלכתא קלפטרא are a corruption of פטריקא רכותא, Patriarch of the Cuthæans, *i.e.*, of the Samaritans. In *Genesis Rabbah* (ch. 4, 70, 94), polemical dialogues between R. Meir and Samaritans are recorded; in *Kohleth Rabbah*, 5, 10, a conversation occurs between R. Meir and a Samaritan on the very subject of the resurrection of the dead. In one of these conversations the "Patriarch of the Samaritans" is mentioned; the Samaritan, to whom Meir had demonstrated that he was not a descendant of Joseph, goes to complain on the subject, לגבי אפטוריקי דידהון, that is to say, to their Patriarch.

W. BACHER.

Translation of the Talmud in England in 1568?—The library of the late Dr. Löwe contains so many invaluable treasures of Oriental literature, that a full description of them would fill a small volume. As is well known, Dr. Löwe himself was an Oriental student of a very high rank, but the fact that he was the friend and confidant of Sir Moses Montefiore, whom he accompanied through his travels in the East, gave him also the opportunity of collecting many rare books and manuscripts, which any great library would be proud to possess. I shall here only draw the attention of the reader to a work seemingly insignificant, but, nevertheless, of great interest both to the bibliographer and the historian. The title of this work is לחם הפנים, containing a translation of certain parts of the *Shulchan Aruch* into the Spanish-Jewish dialect (Ladino) by one Meir. It was published in the printing offices of Joseph Jabez, at Salonica, in the year 1568, and re-published in Italy during the seventeenth century. (See Steinschneider's Catalogue, col. 1687). Hitherto the Salonica edition was known only through one copy in the possession of the British Museum, and it is